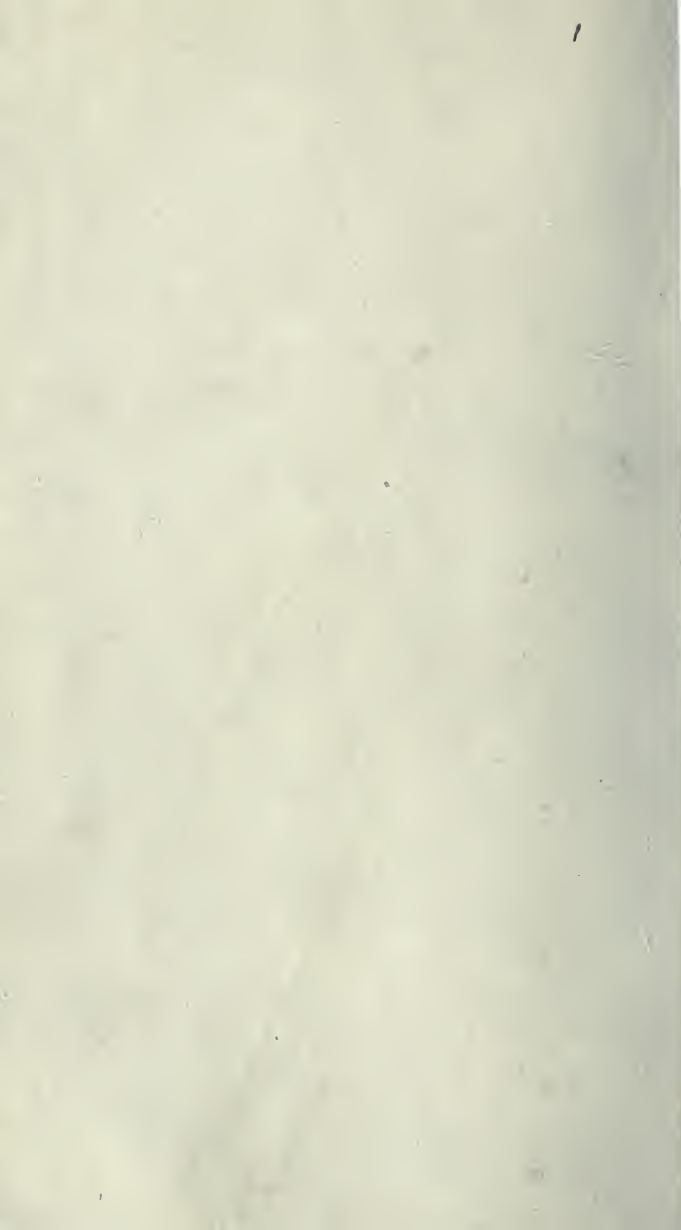




DIRECTORY

OF THE

Dominion Methodist Church.



PUBLISHED BY THE TRUSTEES.

PRINTED BY
J. S. WOODBURN
OTTAWA

1877.

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RISE AND PROGRESS OF METHODISM

—IN—

OTTAWA AND ITS VICINITY.

BY THE

REV. JOHN CARROLL, D.D.

That form of Christianity which is known as Methodism, the essentials of which are—its Doctrines of assured and full Salvation; its peculiar and social means of Grace; and its Itinerancy, or its rotation of centrally appointed pastors,—admitting of modification in minor matters, was introduced into the country around this city several years before there was even a village on the spot.

It was introduced while Upper Canada Methodism was yet an integral part of the Methodism of the United States. And it may be considered under the four following heads: (1) Ottawa Methodism connected with the Methodist Episcopal Church in the United States; (2) Ottawa Methodism during the existence of the original and true Methodist Episcopal Church in Canada; (3) Ottawa Methodism under the Wesleyan Methodist Church in Canada; and (4) Ottawa Methodism under the broad ægis of the present Methodist Church of (the Dominion of) Canada. We have said its

INTRODUCTION

was under the first relation of Canada Methodism indicated :

I.—OTTAWA METHODISM IN CONNECTION WITH THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

This relation to the American Church includes two periods : the first before the formation of the Canada Annual Conference ; and the second extending from that event to the separa-

tion of Canada Methodism from the American Church, and the organization of the original and true Methodist Episcopal Church in Canada.

1. The Ministers of the Methodist Episcopal Church who labored in Canada before the formation of the Annual Conference in 1824, were members of the Genesee Annual Conference. Some of the preachers of that Annual Conference who labored on the Lower Ottawa country made visits to what were then called the Upper Ottawa Settlements as early as the year 1816. The Rev. Israel Chamberlayne, in the spring of that year, started in a canoe from Papeneau's Seignory to paddle himself to the settlements in Hull; but, fortunately, at the end of the first day, he fell in with a flotilla of Hudson Bay Company boats, in which he obtained a passage to his place of destination. He preached at the house of "Squire Wright" (the original settler of that name) and returned. It is surmised that a pioneering excursion of the Rev. James Peal, known to have been conducted about a year afterwards, may have extended as far as the place of Mr. Chamberlayne's visit, if not farther. At the commencement of the Conference year 1818-19, two preachers were appointed to the Ottawa River, namely, the Revds. Renaldo M. Evarfts and Ezra Adams. Mr. Adams had a family, and seems to have remained and labored in the older settlements on the Lower Ottawa; but Mr. Evarfts was traced by the compiler of this article even into the back concessions of the township of Hull.* What may have been done by this early pioneer towards the formation of classes cannot now be determined. Doubtless those who afterwards became pronounced adherents of Methodism in that part of the country, then began to show a proclivity for it. The next year, 1819-20, those new settlements were probably reached, when visited at all, through the Augusta Circuit, which had three laborers upon it, namely, Rev. Messrs. Evarfts, Flint, and Jeffers, who are known to have penetrated the new settlements South of the Ottawa River far beyond

*Mr. R McConnell places Mr. Evarfts' visit before Mr. Peal's, and as having occurred, "January, 1817," but it is certain from the minutes, that he was not appointed to the Ottawa Circuit until the summer of 1818, he must, therefore, have transposed these two visits. It is plain from Mr. McC's. researches, Mr. Evarfts, formed no classes.

the Rideau. The next year, 1820-21, the Rideau gave name to a new Distinct Circuit, and the Circuit preacher, the Rev. Calvin Flint, was expected to look after all the settlers, accessible to Methodism, as far as the Ottawa and across it. In 1821-22, the Rideau Circuit had an interesting and amiable young preacher appointed to it in the person of the Rev. Wm. Jones; but he was in a state of delicate health, and easily discouraged from taking his journeys to the back settlements. How much attention the Grand River people received from him, it is impossible to say. But the next year, 1822-23, compensation was made for this neglect by the appointment of that herculean and heroic man, the Rev. Ezra Heally, to the Rideau Circuit. He kept a diary, and through that register of his daily toils we trace him through the several settlements of the townships of Beckwith, Goulburn, Nepean, and Hull, besides five or six other townships more to the south and west. The names of Kerfoot, Scott, Morton, Wilson, Shillington, McGee, Honeywell, McConnell, with others of the early settlers, frequently recur in his journal. During the second year, he had the Rev. Charles Wood for a colleague. At the end of his second year on the Circuit, that is just before the Conference of 1824, he registers a list of fifteen classes, six of which were in the township of Goulburn and one on the "Grand River." His classes included 342 members, 117 of whom were in Goulburn, Nepean, and Hull. The "Grand River" section comprised *twenty* members. This is the first authentic return of the state of Ottawa Methodism which is upon record.

As to the first class, or classes, Mr. McConnell furnishes the following statement: "Mr. Wood preached at old Squire Wright's, at the top of the hill, next the stone bridge. Before he left he formed a class of eight members. Their names were as follows: John Burrows and wife, Charles Hurdman and wife, Andrew Hutton, and one Boice (?) and John Dale, leader. Soon after Thomas Buck arrived, and became assistant leader. About a year and a half after Burrows and Hurdman moved up to the locality where the Sturman's now live. A second class was then formed in the year 1824, in my father's house; the members were Burrows and wife,

Hurdman and wife, Sarah McConnell and Mrs. Honeywell, and others, Mr. Buck, leader. The first lovefeast was held in my father's house. James Edy, Dodd and my father did not come in for some time after." Ira Honeywell, James Taylor, Wm. Grimes and wife, Mr. Allen and Mr. and Mrs. Rolland, were members at an early day.

II.—OTTAWA METHODISM UNDER THE PASTORAL CARE OF THE M. E. CHURCH IN THE UNITED STATES, *after the Organization of the Canada Annual Conference.*

At the first session of the Canadian Annual Conference, which took place in 1824, the Revs. David Wright and John Black were appointed to succeed Messrs. Heally and Wood on the Rideau Circuit. But we have reason to know that for the greater part of the year, the newer and harder part of the circuit, namely: Beckwith, Goulburn, Huntley, Nepean, and Hull, were thrown upon the patient, laborious and loveable Black. He must have often crossed what was afterwards the site of Bytown and Ottawa, for the compiler has traced him along the Gloucester side of the Rideau river in the neighbourhood of what is now known as Billings' Bridge. The Rev. Richard Jones, very good authority, is of opinion that occasional preaching was dispensed in the neighbourhood of the locks about this time. During the Conference year 1825-26, the Rev. George Farr, a powerful preacher, succeeded Mr. Black on the Rideau Circuit, and in pretty much the same relation to Mr. Wright and the heavy end of the work which the uncomplaining Black had sustained. Mr. Farr was not so patient as Mr. Black, but more efficient, and, if we mistake not, was made instrumental of many conversions in Hull. This prepared the way for Hull to become the head of a new circuit, with the Rev. George Bissel as its incumbent at the Conference of 1826. The name was changed, during the year 1827-28, to that of the Richmond Mission, which seems to have covered the same ground, with the Rev. George Poole as circuit preacher. He returned a membership of 200 to the Conference of 1828. This was the end of the first epoch of Ottawa Methodist history as above distinguished. During the Conference year 1827-28, we have every reason to believe ground was broken in the

new-born village of Bytown, but in what particular place or building we are not informed. During this year an effort was made to erect a frame church upon a lot of ground given, if mistake is not made, by the Commissariat department, or some government authority, upon what is known as Sandy Hill. The elements of the first class were found in the immigrant Methodists from the Old Country, and Methodists who had been, or were still in the army. The late Messrs. John Burrows, Joseph Coombs, James Mathews, and perhaps a little later, Benjamin Rathwell, were among the first members. Mr. Burrows is very likely to have been the first class-leader. The church was unfortunately burnt before it was finished.

II.—OTTAWA METHODISM UNDER THE ORIGINAL AND TRUE METHODIST EPISCOPAL CHURCH IN CANADA.

At the Conference of 1828, where the separation from under the jurisdiction of the M. E. Church in the United States was effected, the circuit was divided. The Richmond section of it was placed under a separate preacher, and Mr. Poole, now newly married, was placed in charge of the societies immediately on the two sides of the river, and his charge, now for the first time, was called BYTOWN Circuit. Whether Mr. Poole resided in the town, or in some country part of his circuit, with our present information, it is impossible to say. The Richmond Societies constituted a separate charge under the Rev. Richard Jones. Mr. Poole remained a second year, and before that year was ended, the little stone church in the Upper Town, now known as St. Patrick's (R.C.) was erected, and caused great rejoicing to the Bytown Methodists. It was opened in the month of March, 1830. Some of the names of the first class were as follows: Mr. and Mrs. John Burrows, Mr. and Mrs. Joseph Coombs, Mr. Benjamin Rathwell, James Mathews, perhaps Mrs. Squire Bush, of Hog's Back, and others. We suspect Mr. Burrows was the first leader. Mr. Poole returned at the end of his term, for "Bytown and Boushire," 125 members. The Rev. John C. Davidson succeeded Mr. Poole, for one year alone. At the Conference of 1831 an assistant was given him in the person of the Rev. Alvah Adams. Mr. Adams residing in Hull. During that

year there was a marked revival on the Hull side under Mr. Adams. The return of members at the end of the year was 150. Two preachers were continued the following year, 1832-33, Mr. Adams in charge, still residing in Hull, and his colleague, the Rev. Lewis Warner, a singleman, boarded in Bytown. But a difficulty arose through the year, which led the Presiding Elder, the Rev. Anson Green, to divide the Circuit; Mr. Adams was restricted to the northern side of the river, Mr. Warner was removed to the Lower Ottawa, and the Rev. John Carroll was put in charge of the south side societies with about two-thirds of the work on the original Circuit to perform. Besides which, he took a second appointment in Gloucester, one on the edge of Goulburn, and formed a large class in the Township of Osgoode. His preaching places were: Bytown, every Sunday once, every other Sunday twice; Bell's School House, Scott's, Eastman's on the Richmond Road, Wilson's, Long Island, Jenkins' or Rathwell's, Hog's Back, Hard Scrabble and Osgoode. A revival began during his first year and extended into the second (1833-34), and prevailed through a good part of the Circuit. We enter on the next period.

III.—OTTAWA METHODISM BEARING THE NAME OF WESLEYAN METHODIST CHURCH.

This included three periods: the Seven years of the first Union; the Seven years of the divided operations; and the Twenty-seven years of restored co-operation.

1. *The Seven years of the first Union.*—Mr. Carroll was the first pastor under this new *regime*, returning 169 members at the close of his term.

At the Conference of 1834, Bytown and Hull were united for two years, the Rev. Ezra Heally being in charge, with the Rev. V. B. Howard as his Colleague the first year, and the Rev. G. F. Playter the second. At the Conference of 1836, the Hull part took a separate form once more with Rev. Mr. McFadden as incumbent. That and the following year, the Rev. James Brock was in charge of Bytown. The Rev. Richard Jones succeeded him for two years, at the end of which time, 1840, he reported, for the town alone, no less than 126

members. The deplorable disruption of the Union took place during the latter part of his time, but, as yet, it was not followed by a division of the Society.

2. *The Seven years of divided Wesleyan action.*—Mr. Carroll was the first appointment during this period, but only continued one year, returning at its close 140 members. The Rev. Thomas Bevitt succeeded him, but his two years' sojourn there was not a happy one. Religion declined and contentions arose, which flourished, during his second year, an opening for the introduction of a preacher from the reconstructed Methodist Episcopal Church in Canada. in the Lower Town, which enjoyed a revival, and re-entered some of the former adherents of the Wesleyan cause upon its roll. The Wesleyan cause was also divided and a British Missionary called in. And at the end of the four years' strife, the two Wesleyan Societies, *in the town*, scarcely numbered as many members as the one had at the beginning. The Rev. Messrs. Baxter, Pollard, Taylor and Loverin were the appointees on the Canadian side, and Rev. Messrs. Davidson and Andrews the Missionary side, under the auspices of whom a temporary Chapel was erected in the Lower Town. This will conduct us to the last period of the Wesleyan Methodist Church administration, namely :

3. *The Twenty-Seven Years of the Reconstructed Union.*—The Rev. Messrs. Shepherd and Andrews inaugurated the restoration of peace. During the four years of Mr. Shepherd's time, ending with 1850, a number of country places were connected with the town, and the Rev. D. C. McDowell was his helper. In 1851 Bytown was made a station, the two congregations were merged into one, the two chapels in the extremes were disposed of, and the well known stone church erected in the Centre Town. This took place under the pastorate of the Rev. Nowble F. English. He was succeeded by the Rev. Kennedy Creighton, who had to remove about the middle of the second year in consequence of domestic bereavment, and the Rev. Thomas Stobbs completed the term. In 1855 Bytown was incorporated as a city, with the sonorous Indian name of Ottawa, from the majestic river, upon the banks of which it stands, and received the appointment of the Rev.

James Brock, who remained three years, and attracted an increased congregation. The Rev. John Carroll succeeded him the next three years, that is to say, from 1858 to 1861. During his sojourn preaching services were established at New Edinburgh and on the Flats, at each of which places there was a class. New galleries were put in the church, and the roof of the building, having been blown off, was replaced by funds collected outside of the city by the pastor, and the membership increased from 150 to 200. During his term of pastoral office, the Circuit, which had received aid from the Contingent Fund, became completely self-supporting. The Rev. William Scott succeeded Mr. Carroll for the next three years, from 1861 to 1863; and the Rev. John Douse followed Mr. Scott, and his indefatigable pastoral activity brought up the membership at the close of his term, the conference in 1867, to the number of 227. The Rev. Ephriam B. Harper, A.M., exercised his instructive ministry in the city for the next three years, from 1867 to 1870, and he was succeeded by the eloquent Rev. Wm. Stephenson, during the last of whose term the much long needed measure of increasing the ministerial staff for the city took place. The Rev. William Hall, B.A., was appointed as the colleague of Mr. Stephenson at the Conference of 1872, and another congregation organized in the Lower Town, which convened in the Court House. Before the close of that ecclesiastical year, the corner stone was laid of the church, or lecture room, in which worship is now conducted. During the latter half of that same conference year the West End Mission commenced under the labors of one of the city's former pastors, Rev. John Carroll, who, during six months, organized four additional classes, beyond the one he found, embracing an increase of over fifty members. At the following conference Messrs. Stephenson and Carroll were removed, and the Revs. Wm. J. Hunter and Robert Mark, M.D., came in their places; and three several circuits were created, under the titles of East, Centre and West Ottawa Circuits. This brought the history of the work down to the present *regime*, namely:

IV.—OTTAWA METHODISM IN CONNECTION WITH THE PRESENT METHODIST CHURCH OF THE DOMINION OF CANADA.

As already intimated by Dr. Carroll at the Conference in

1873, the Rev. W. J. Hunter was appointed to the Centre Circuit, and at the Conference of 1874 was elected Chairman of the Ottawa District, which office he still fills. In June last he was also elected Secretary of the Montreal Conference. Mr. Hunter came to us from the Centenary Church, Hamilton, one of the largest and most beautiful edifices in the Dominion. The contrast between it and our old Metcalfe Street Church must have been rather discouraging to our new pastor, but nothing daunted he at once began to "talk up" the new church enterprise; and then, the almost superhuman difficulties presented themselves. The congregation had been divided into three, and the new Circuits, East and West, were already engaged in church building. A debt of \$6,000 remained on the old church, the great financial depression was just beginning to make itself felt in the Country—many of the people said the time was inopportune and the work was an impossibility—important changes took place in the Trustee Board, by the resignation of several of its members. In the face of these difficulties the enterprise was launched. Words of cheer were spoken by the Rev. Dr. Rice, President of the Conference, the Rev. Lachlin Taylor, D.D., and other prominent ministers of the Connexion. On the 9th of July, 1875, the corner stone was laid by W. E. Sanford, Esq., of Hamilton, one of the merchant princes of the land, who generously laid upon it the sum of \$500. The Conference passed a resolution expressing its satisfaction at the inauguration of the great undertaking. Over fifteen hundred letters were received from all parts of the land, filled with encouragement, each letter containing a donation to the building fund. Dr. Punshon wrote from England, rejoicing that the "reproach of Methodism in Ottawa was to be wiped out." Our hands were strengthened and the work went on. The financial depression increased, and many looked with apprehension, as they saw from forty to one hundred men at work every day, but in His merciful providence the Lord opened the way before us. The Ladies' Aid Society, by tea-meetings, bazaars, and a refreshment booth at the Provincial Exhibition, raised large sums of money, and handed them over to the Treasurer. The children of the Sabbath School presented

liberal offerings. A valedictory sermon in the old church realized some \$300. A Top-stone sermon at the completion of the stone work realized over \$400. And when, on the 26th of December, 1875, we took possession of the basement, the collection reached the magnificent sum of \$1,000. The seats in the basement were all free, and the contributions inadequate to meet the expenditure, for we had already drawn largely on the loan from the Star Life Assurance Society of England.

At the suggestion of the pastor a plan of pews of the new church was prepared, and a day appointed for the allocation of the same to parties who might desire them, payment to begin on the 1st of April, six months before the pews were ready to occupy. The announcement was a surprise to some but it was not an "April fool" joke. The people responded, and the current income was largely increased. Though to be candid some held back until after the opening of the church.

And now came our greatest difficulty. But for Mr. Hunter the enterprise had not been begun. A few willing workers rallied to his help, and held up his hands, but he was the pivot on which the whole thing turned; he was so interwoven into every department of the work that all felt that to remove him was to incur certain defeat. What could be done? The law of the Methodist Church forbade the reappointment of a minister to the same Circuit, for a fourth year. The wisdom of a cast-iron law of this character we may not discuss here, further than to remark that cases must necessarily occur in which such a law must work inconvenience and great injury. Knowing that in other Conferences under the government of the same church, exceptions had been made, the Quarterly Official Meeting and the Board of Trustees passed unanimous resolutions in favour of Mr. Hunter's return for a fourth year, and addressed a respectful Memorial to the Stationing Committee of the Montreal Conference, setting forth the peculiarity of the case, and earnestly requesting them, in view of the great Connexional interests involved, to grant the prayer of the memorial. John Rochester, Esq., M.P. and Peter LeSueur, Esq., the Recording Steward of the Circuit were appointed a deputation to proceed to the City of Quebec, the seat of Confer-

ence for the purpose of urging the extreme necessity of the case. Arrangements were made which resulted in Mr. Hunter's return to the Circuit.

Without a single accident, without the suspension of the work for a single day, the edifice went on to completion, and on the 15th day of October, 1876, it was dedicated to the worship of God amidst the rejoicings of the great congregation that filled the spacious auditorium in every part. Precisely at eleven o'clock the organ pealed forth the notes of "Old Hundred," and the people rose to their feet and sang "Praise God from whom all blessings flow." The effect was indescribable—tears gathered in many eyes, and deep emotion was visible in every part of the house. The success of the enterprise was assured. The Rev. B. I. Ives, D.D., of Auburn, N. Y., preached a sermon rich in gospel truth. The Rev. William Scott, President of the Montreal Conference, and a former pastor of the old church, occupied the pulpit in the evening. The proceeds of the day in collections and subscriptions amounted to \$20,000. In connection with the morning service, the ordinance of baptism was administered to the infant daughter of the pastor—the child receiving the beautiful and appropriate name—MARY OTTAWA.

At the evening service the formal dedication of the Church took place. Peter LeSueur, Esq., in behalf of the Trustees, presented the building to the President of the Conference, who proceeded with the service appointed in the Discipline of the Methodist Church.

On Tuesday evening, the 17th of October, the celebrated T. De Witt Talmage, D. D., of Brooklyn Tabernacle, N. Y., delivered his famous lecture on "People we Meet," to a large and intelligent audience, and on the following evening preached an earnest and practical sermon to an immense congregation. The Rev. Leonard Gaetz, of Montreal, the Rev. S. J. Hunter, of Toronto, the Rev. Wellington Jeffers, D. D., President of the Toronto Conference, the Rev. William Hall, M. A., the Rev. J. W. Sparling, B. D., and the Pastor of the Church, filled their respective places on the programme of opening services.

On Monday evening, the 6th of November, the ladies of the congregation gave a Tea and Social Re-union, which was the largest gathering of the kind ever held in the city, fully *one thousand* persons being present. A magnificent set of dishes, comprising in all 1,500 pieces, had been purchased in England through the enterprise of Mrs. S. Howell, who generously contributed more than half the cost, and collected the remainder from friends in the city. Each piece bears an engraving of the Church beautifully executed. Nearly all the pastors of the city churches were present on this occasion. The principal feature of the evening was an address by W. P. Lett, Esq., who thrilled the audience with a speech which, for originality, pathos, and eloquence, was a marvel in itself, and will never be forgotten by many who heard it. Mr. Lett followed his address by an original poem on the new Church.

The excellent Choir of the Church, under the leadership of Mr. Selwyn, with Mrs. Bourne as organist, rendered valuable service at all these services.

Since the dedication of the Dominion Church, the debt on the Eastern Church, amounting to \$6,500, has been provided for—the Western Church has been completed and opened, and the sum of \$5,500 subscribed towards the liquidation of its debt, making in all \$32,000 contributed by the three congregations. This, considering the great stringency of the times, is truly marvellous. “It is the Lord’s doings, and it is wondrous in our eyes.”

And now, with gratitude to God, with thanks to all who have aided us, and with ill feeling to no one, we worship the God of our fathers in a church which, for beauty and convenience, has few equals and no superiors in all this fair land, and “The best of all is, God is with us.”



DOMINION METHODIST CHURCH,
OTTAWA,
CORNER OF METCALFE AND QUEEN STREETS.

Capacity, - - 2,000.

PASTOR, REV. W. J. HUNTER,
Residence, 105 Queen Street.

SEXTON, WILLIAM HILL, 152 Slater Street.

Hours of Service.

Sabbath, 11 a.m. and 7 p.m.

Wednesday Evening, 7.30 p.m.

Friday Evening, 7.30 p.m., Young People's Prayer Meeting.

Class Meetings.

Sabbath	10.00 a.m., Vestry No. 1	-	-	ABRAHAM LANGFORD, Leader.	
"	10.00 a.m., " No. 2	-	-	EDWARD STORR	"
"	12.30 p.m., " No. 2	-	-	JOSEPH METCALFE	"
"	12.30 p.m., Minister's Vestry	-		J. P. TAYLOR	"
Tuesday,	7.30 p.m., Vestry No. 2	-	-	EDWARD STORR	"
"	7.30 p.m., " No. 4	-	-	JOSEPH METCALFE	"
"	7.30 p.m., " No. 1	-	-	A. P. BRADLEY	"
Wednesday	3.00 p.m., Minister's Vestry	-	-	REV. W. J. HUNTER	"
Thursday,	3.00 p.m., Vestry No. 2	-	-	MRS. SKINNER	"

Christian and Literary Society, Lecture Room, Thursday, 7.30 p.m.

Strangers are cordially invited to all the services of this church.

MEMBERS OF THE QUARTERLY OFFICIAL MEETING.

REV. W. J. HUNTER,	<i>Chairman.</i>		
PETER LESUEUR,	<i>Recording Steward and Local Preacher.</i>		
C. W. JENKINS,	<i>Steward.</i>		
ALONZO TITUS,	"		
WILLIAM KINGSTON, M.A.	"		
THOMAS VAUX,	"		
J. R. STITT,	"		
W. W. BROWN,	"		
EDWARD STORR,	<i>Local Preacher and Class Leader.</i>		
A. P. BRADLEY,	"	"	"
JOSEPH METCALFE,	"	"	"
THOMAS BICK,	<i>Local Preacher.</i>		
ABRAHAM LANGFORD,	<i>Class Leader.</i>		
J. P. TAYLOR,	"	"	
W. C. BOWLES,	<i>Trustee Board, Representative.</i>		
H. C. ODELL,	<i>Society Representative.</i>		
EDWARD HALL,	"	"	
J. C. MOYNES,	"	"	
WILLIAM CAMPBELL,	"	"	
A. G. LEAROYD,	"	"	
JOHN JACKSON,	"	"	
E. D. PARLOW,	"	"	

QUARTERLY OFFICIAL MEETINGS.

The Quarterly Official Meetings shall consist of the Ministers and Preachers on trial: the Local Preachers, the Exhorters, the Stewards of the Circuit, the Leaders of Classes, the Superintendents of Sabbath Schools, being members of the Church; one representative from each Board of Trustees, he being a member of the Church; and also of additional representatives who may be appointed by the Societies of the Circuit; the appointment and scale to be fixed by the fourth

Quarterly meeting, which shall also specify the mode by which the vote shall be taken ; but such additional representatives shall not exceed the number of Stewards on each Circuit.

The Superintendent of the Circuit shall be the Chairman of the Quarterly Meeting, except when the Chairman of the District shall be present.

What shall be the regular business of the Quarterly Official Meeting ?

1. To receive the financial returns, and to pay the salary and all expenses of the Minister.

2. To hear complaints, and to receive and try appeals.

3. At the first Quarterly Meeting to make an estimate of the amounts necessary for the support of the minister, and appoint the Steward to attend the Financial District Meeting.

4. At the second Quarterly Meeting, to appoint the Stewards of the Circuit, the number not to be less than three nor more than seven, one of whom shall be the Recording Steward, who shall keep a record of the proceedings in a book procured for that purpose.

5. At the third Quarterly Meeting, to recommend candidates for the ministry.

6. At the fourth Quarterly Meeting, to appoint the Lay Representatives, to attend the ensuing District Meeting.

7. Where there is no local preachers' meeting, to enquire into the character, gifts, labors, punctuality, and usefulness of each local preacher by name, and if there be no valid objection alleged and sustained, to renew their licenses.

8. To examine the character of Exhorters, and annually, at the fourth Quarterly Meeting, to renew their licenses.

9. At any Quarterly Meeting, where there is no local preacher's meeting, to license local preachers in case of necessity.

(See Discipline, page 53.)

MEMBERS OF THE BOARD OF TRUSTEES.

REV. W. J. HUNTER,	<i>Chairman.</i>
PETER LESUEUR,	<i>Treasurer and Pew Steward.</i>
W. C. BOWLES,	<i>Secretary and Associate Treasurer.</i>
W. W. BROWN,	<i>Associate Treasurer.</i>
JOHN ROCHESTER, M. P.	
ALEXANDER GRAHAM.	
ALONZO TITUS.	
E. SEYBOLD.	

:O:—

DUTIES AND RESPONSIBILITIES OF TRUSTEES.

All property of the Methodist Church of Canada is held in trust by a Board of Trustees, composed of not less than seven and not more than twenty-one persons. The property so held is deeded to *principles* and not to men, and cannot therefore be alienated from the purpose originally intended; but it may be sold at any time by the Trustees, and with the consent of the Conference; the proceeds of the sale, after paying the existing liabilities, to be devoted exclusively to church purposes.

The Trustees are held, in law, personally responsible for all debts incurred, but need never suffer personal loss unless they are foolish enough to incur a debt greater than the value of the property, as provision is made in the Act under which the property is held, for relieving the Trustees, in case of necessity, by the sale of the property, or the assumption by the Conference of all liabilities and responsibilities. The Trustees have authority to fix the rates of pew rents, or otherwise provide for the current expenses of the church, and the liquidation of any debt that may exist. But no moneys secured by the rental of pews can be appropriated to any use or purpose except that of a Connexional character.

The books of the Trustee Steward must be audited once a year, or oftener, if the Superintendent Minister require it, by a Committee chosen by him, and of which Committee he is a member.

For a full account of the duties and responsibilities of Trustees see Statutes of Ontario.

REGULATIONS ADOPTED BY THE TRUSTEES.

1. The Auditorium of the Dominion Church shall in no case be opened for lectures, concerts, or other public meetings of a general character, apart from those held under the auspices of the Church and with the consent of the pastor, except by special resolution of the Trust Board.

2. This rule does not apply to the Public Anniversaries of the Bible and Tract Societies, the Y.M.C.A., and kindred institutions. But in the case of such meetings, the Society under whose auspices they are held shall pay the Sexton of the Church the sum of \$2 for his services, and any additional sum required for the erection of a platform. The like sum of \$2 shall be paid to the Sexton for his services at any tea-meeting or similar entertainment held in the Lecture Room of the church. Said sum to be paid by the Society under whose auspices the meeting is held.

3. The lecture Room of the church may be opened at the discretion of the Pastor and Trustees, for public meetings of a moral or religious character, on the payment of the sum of \$10 for light and fuel, and the sum of \$2 to the Sexton for his services.

4. Inasmuch as the public Press is the proper advertising medium of the country, it is recommended that the notices from the pulpit on the Lord's day be confined to the regular services of the church, and notices of public meetings of special interest.

5. Nothing in these regulations shall be construed as interfering with any of the rights and privileges of the Superintendent of the Circuit, as provided for in the Model Deed of the Connexion, and the Discipline of the Church.

SUSTENTATION OF THE CHURCH.

1. Pews and sittings in this church shall be allocated to parties desiring them on application to any member of the Pew Committee.

2. A minimum sum per week will be exacted for each pew or sitting, and it is hoped that the revenue thus obtained will be sufficient to cover *all* expenses incurred.

3. Special Collections will be made in each year for the Protestant Hospital, and the Missionary Society.

4. Subscriptions will be taken yearly in aid of the Superannuated Ministers' Fund, unless the income of the church be found sufficient to enable the Trustees to donate an adequate amount to this most important fund of the Connexion.

5. Pews or sittings which are one quarter in arrears shall be considered vacant, and the Pew Committee shall be at liberty to rent them to other persons.

6. The following are the Pew Committee:—Peter LeSueur, A. Titus, W. W. Brown, and W. C. Bowles, to whom shall be referred all cases of dispute in reference to pews or sittings.

EXPLANATION OF CONNEXIONAL FUNDS.

Methodism is preminently a Connexional System. It proceeds upon the Scriptural axiom, "Ye that are strong ought to bear the infirmities of the weak." Hence its various Connexional Funds.

1. The Contingent Fund.

CONSTITUTION.

This Fund shall be called the Cotingent Fund of the Methodist Church of Canada.

The objects of this Fund shall be,

1. To relieve cases of special affliction, and defray extraordinary expenses incurred in the service of the church.

2. To aid the Circuits which are not able to pay the Salaries of their Ministers.

SOURCES OF INCOME.

1. Collections taken in the churches of the Connexion in the months of September and March, (an appropriation to

this Fund annually by the Trustees and Quarterly Meeting of the Dominion Church, is in lieu of these Collections.)

2. The Public Collections taken up at each Session of the Annual Conferences.

3. The Interest on certain moneys invested for the benefit of the Fund.

No application for aid to Circuits or special claims shall be entertained by the Contingent Fund Committee unless they have passed the May Quarterly Meeting, and have been signed by the Recording Steward, and recommended by the District Meeting.

The Committee to consider all claims, and make appropriations, is composed of Seven Ministers chosen annually by the Conference and Seven Laymen chosen annually by the Laymen of the May District Meetings, contiguous to the place where the Conference meets. The Committee thus constituted meets during the Session of Conference, for the transaction of business, and their accounts are audited by a Committee appointed by the Conference. The total revenue of the Contingent Fund of the Montreal Conference last year was \$2168.68.

II.—THE EDUCATIONAL FUND.

The Methodists of Canada were the first to erect and sustain a College for the higher education of the youth of the country.

The following Institutions are now in successful operation under the direction and supervision of the General Conference.

1. Victoria University at Cobourg, granting diplomas in Arts, Law, Medicine and Divinity. It has two affiliated Medical Schools, one in Montreal, the other in Toronto. Several of the most prominent men of the times are graduates of Victoria University.

2. The Theological School at Cobourg in connection with Victoria University, granting diplomas in Divinity. A large proportion of the Methodist Ministry of Canada are indebted to Victoria University for their education for the work of the ministry.

3. The Dundas Wesleyan Institute for the education of boys and young men, affording a thorough business education, and preparing candidates for Matriculation in the Universities.

4. The Sackville Academy, of New Brunswick, for the higher education of ladies and gentlemen.

5. The Montreal Theological Institute for the education of candidates for the ministry.

6. The Wesleyan Institute at Manitoba.

7. The Stanstead College for the higher education of ladies and gentlemen.

8. The Wesleyan Female College at Hamilton.

9. The Ontario Ladies' College at Whitby.

The three last named Institutions are joint stock companies, and do not receive aid from the Connexional Funds.

To assist the remaining Institutions in the prosecution of their work, the Educational Society of the Methodist Church of Canada is established, under the direction of the General Conference.

Meetings are held annually on each Circuit or Station, at which the claims of the Society are placed before the people, and contributions taken for the funds of the Society. (To this fund the Dominion Church appropriates annually a certain sum.)

The proceeds of the general fund are divided by a Committee of Ministers and Laymen between the several Institutions, chiefly for the education of candidates for the Ministry. The Montreal Conference raised for this fund last year \$1,688.72.

III.—THE SUPERANNUATED MINISTERS' FUND.

The Itinerant system of the Methodist Church bears heavily on its ministers, who receive their appointments from year to year at the hands of a Committee chosen for that purpose. The minister who is in receipt of \$2,000 one year, may receive but \$1,000 or \$600 the next year. Moreover, whereas in the settled pastorate a minister who in youth, or in the prime of life, is settled over a congregation, and grows up with the peo-

ple, is likely to live in their affections, and is not cast off in old age; in the itinerant system the reverse is generally the case. The Circuits look for youthful, strong and active men, and there is a growing dislike to accept a man whose best energies have been spent on other fields of labor. Partly to provide against this state of things inseparable from the system, and partly to supplement in old age the inadequate income of active life, the Superannuated Minister's Fund has been established.

SOURCES OF INCOME.

1. The interest of such moneys as may be invested in its behalf.

2. Subscriptions and donations taken annually in the classes and among the lay friends of the Church.

3. The annual subscriptions of all the ministers in the active work, each of whom is required to pay \$10 a year into the fund.

4. Such moneys as may be appropriated from the profits of the Book and Printing Establishments of the Connexion.

SCALE OF ALLOWANCE.

Every superannuated minister who has travelled effectively 15 years and upwards, shall receive a sum of \$12 per annum for each year of effective service rendered.

Thus a minister who has labored in the service of the church for 30 years, is entitled on superannuation, to the sum of \$360 a year for the remainder of his natural life. And in case of the death of a minister who has given 15 years and upwards to the service of the church, his wife is entitled to four-fifths of the amount he would have received according to the foregoing scale, as long as she remains his widow.

A minister who has travelled ten years, and less than fifteen years, draws upon the fund for the term of only four years. The total receipts for this fund in the Montreal Conference last year were \$5,464 51.

IV.

The Children's Fund is another necessity of the Itinerant System, enabling the Stationing Committee to appoint ministers with families to fields of labor where, without the aid of this fund, they could not obtain adequate support.

Every minister in the church draws from this fund annually the sum of \$30 for each child until the child has reached the age of 18 years.

The amount required from year to year is levied upon the Circuits according to the membership of the church. The tax per member in the Montreal Conference being 36 cents, but the ministers have voluntarily agreed to accept \$26 instead of \$30 per child, in order to avoid an increased assessment of the Circuits.

The amount raised for this fund in the Montreal Conference last year was \$7,624 93.

PUBLIC WORSHIP.

The order of services in all the churches of the denomination in Canada is prescribed by the Discipline of the church, so as to secure uniformity.

On this subject we make the following extracts from the Book of Discipline:

1. Morning Service—Singing, Prayer, Reading of a Lesson out of the Old Testament, and a Lesson out of the New Testament, Singing, Preaching, Singing, Prayer, Benediction.

2 The same order shall be observed in the Afternoon and Evening Services, except that one Lesson shall suffice.

The Lord's Prayer shall be used on all occasions of public worship in concluding the first prayer, and the Apostolic benediction in dismissing the congregation.

THE SERVICE OF PRAISE.

Ques. How shall we guard against formality in singing?

Ans. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once.

3. By suiting the tune to the words.
 4. Do not suffer the people to sing too slowly.
 5. Introduce no new tunes till they are perfect in the old.
 6. Exhort every person in the congregation to sing; not one in ten only.
 7. The singing and all other parts of public worship are under the control and discretion of the pastor of the church. (See Discipline, page 20.)
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BAPTISM.

1. Who are proper subjects for baptism?
Infants, and believing adults who have not been baptized in infancy.
 2. What is the mode of baptism?
Sprinkling, or pouring; but should any candidates for baptism prefer any other mode, the officiating minister may comply with their request.
 3. Wherever practicable let the ordinance be administered in the public congregation. (See Discipline, page 13.)
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THE LORD'S SUPPER.

1. Let those who have scruples about the receiving of it kneeling, be permitted to receive it either standing or sitting.
 2. Persons who are not members of our church may be admitted to the Communion by permission of the pastor, but no person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church. (Discipline, page 13.)
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THE METHODIST CHURCH OF CANADA.

This church was organized in the month of September, 1874, by the union of the late Wesleyan Methodist Church in Canada, the late Wesleyan New Connexion Church in Canada, and the late Wesleyan Church in the Maritime Provinces. It has 1,000 ministers, and a membership of 160,000, and the increase in its membership last year exceeded that of any former one.

It is divided into six Annual Conferences, known as the London, Toronto, Montreal, Nova Scotia, New Brunswick, and Prince Edward Island, and the Newfoundland Conferences. The Dominion Church belongs to the Montreal Conference, whose geographical limits are Napanee on the West and Gaspé on the East.

The Annual Conferences elect their own officers, President and Secretary, examine the character of ministers and preachers, receive candidates for the ministry, reports from the several Connexional Committees, and station the ministers, but exercise no legislative functions.

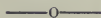
The General Conference meets once in four years, is composed of an equal number of ministers and laymen, and legislates for the entire Connexion.

PROVISION FOR THE LORD'S POOR.

The Poor Fund of the Dominion Church is made up of the proceeds of monthly collections, taken from communicants alone, on the Sacramental occasions. The aid afforded by this fund is confined exclusively to members of the Church. In all cases of affliction, death, or old age, destitute members of the Church will be cheerfully relieved from the fund to the extent of its ability. And it is hoped that in such cases no feeling of pride or shame will prevent the sufferer from making known his circumstances, either to the Pastor of the Church, or to his Class Leader. "Bear ye one another's burdens" is a Scriptural injunction. Any cases of affliction or destitution in the congregation, but outside of the membership of the Church, coming to the notice of the pastor or members of the Church, will, if worthy, be provided for by special and personal effort.



SABBATH SCHOOL OF THE DOMINION CHURCH



OFFICERS OF THE SCHOOL.

<i>Superintendent,</i>	A. P. BRADLEY.
<i>Assistant Superintendent,</i>	E. D. PARLOW.
<i>Secretary,</i>	C. P. LeSUEUR.
<i>Assistant Secretary,</i>	W. J. LANGFORD.
<i>Treasurer,</i>	A. G. KINGSTON.
<i>Librarians,</i>	E. E. PARLOW AND THOS. SCOTT.
<i>Assistant Librarian,</i>	ED. ROCHESTER.

TEACHERS.

Gentlemen.

Wm. Kingston, M.A.
 Peter LeSueur.
 I. A. Mill.
 P. M. Robins.
 C. E. Chubbuck.
 A. G. Kingston.
 J. H. Langford.
 J. P. Taylor.
 W. J. Campbell.
 Geo. Annand.
 F. Bates.
 John Jackson.
 A. G. Learoyd.

Ladies.

Mrs. Chubbuck.
 Mrs. J. H. Langford.
 Mrs. E. Seybold.
 Mrs. P. Pennock.
 Miss McCullough.
 " Scott.
 " Brennan.
 " Danter.
 " Metcalfe.
 " Williams.
 " Cox.
 " M. J. Scott.
 " Wilkinson.
 " Newsome.
 " Bradley.
 " Shaw.
 " Hall.
 " Lawson.

ORGANIST—Miss Wood.

MUSICAL CONDUCTOR—William Hill.

ABSENTEE VISITORS.

Miss Hardy.	Mrs. Pyke.
Miss Williams.	Mrs. Chubbuck.
Mrs. Seybold.	Miss Brennan.

TEACHERS' MEETINGS.

A meeting of the Officers and Teachers is held on the evening of the second Wednesday in each month, at the close of the public Service.

COMMITTEE.

The Sabbath School Committee is composed of the Pastor of the Church, the Officers and Teachers of the School, and the following gentlemen appointed by and to represent the Quarterly Official Board, viz. :

C. W. Jenkins.

E. Hall.

A. Titus.

J. Metcalfe.

John Jackson.

AUDITOR—Paul M. Robins.

Meetings of the Committee are held on the evening of the first Wednesday in March, June, September, and December. At the last named meeting the Officers for the ensuing year are elected.

It is earnestly requested that members of the congregation, and especially parents whose children are in attendance, will frequently visit the School. Strangers will also meet with a hearty welcome.

CONSTITUTION AND BY-LAWS OF THE LADIES AID SOCIETY OF THE DOMINION CHURCH.

1. This Society shall be called the Ladies' Aid Society of the Dominion Methodist Church, in the Ottawa Centre Circuit.

2. Its object shall be the cultivation of friendly relations amongst the ladies of the congregation, and the prosecution of such work in the interests of the Church, as they from time to time may deem expedient.

3. The legitimate work of the Society shall be confined to the internal improvements and repairs necessary to keep the Parsonage in order; any work they may undertake apart from this must be agreed upon by a majority of those present, at a meeting called for that purpose.

4. The Officers of the Society shall consist of a President, and three Vice-Presidents ; a Recording Secretary or Secretaries, and a Treasurer ; all of whom shall be elected annually—in the month of October.

5. The President, or in her absence, one of the Vice-Presidents, shall preside at all meetings of the Society.

6. The Secretary shall keep a record of all the proceedings, in a book procured for that purpose.

7. The Treasurer shall hold all moneys of the Society, and make all payments authorized by the same.

8. A Committee of not less than three and not more than seven shall be chosen annually, and shall visit the Parsonage quarterly, for the purpose of ascertaining what repairs are needful, or what furniture is required. And this Committee shall have authority to draw on the Treasurer for a sum not exceeding \$25 at any one time, in order to make the repairs, or provide the furniture. The expenditure of any sum exceeding \$25 must be authorized by a meeting of the Society.

9. All ladies of the congregation subscribing and paying annually (at the annual meeting) the sum of \$1 shall be members thereof, and have the right to speak and vote at its meetings.

Officers of the Ladies' Aid Society for 1876-77.

President, MRS. W. P. LETT.

Vice-Presidents, MRS. JOHN ROCHESTER, MRS. A. S. WOOD-
BURN, AND MRS. ALEX. GRAHAM.

Secretaries, } MISS BALDWIN.
 } MRS. WM. H. CLUFF.

Treasurer, MRS. THOMAS VAUX.

Committee on State of the Parsonage.

MRS. VAUX, MRS. GRAHAM, AND MRS. SHAW.

THE CHRISTIAN AND LITERARY SOCIETY.

The Christian and Literary Society of the Dominion Church was organized in November, 1873, in the old Metcalfe-Street Church.

The object of the Society is the Mental and Moral advancement of its members.

Any person of good moral character having been proposed, accepted, and having paid the fee, as provided in the by-laws, may become a member of the Society.

A printed copy of the Constitution and By-laws may be obtained on the payment of ten cents, on application to W. J. Langford, the Financial Secretary.

OFFICERS OF THE SOCIETY FOR 1876-77.

President, REV. W. J. HUNTER.

Vice-Presidents, 1st. PAUL M. ROBINS; 2nd. E. D. PARLOW.

Secretary, W. T. R. PRESTON.

Financial Secy., W. J. LANGFORD.

Treasurer, C. E. CHUBBUCK.



INSTRUCTIONS FOR THE GUIDANCE OF PARTIES DESIROUS OF AN INTERVIEW WITH THE PASTOR OF THE DOMINION CHURCH.

1. The Pastor of this Church will always be glad to afford aid in the way of advice, or otherwise, to those who solicit it, especially if the counsel sought be in reference to spiritual things. Let it be distinctly understood that his house and study are always open to those who desire instruction in the "truth as it is in Jesus."

2. But inasmuch as the Sabbath is his heaviest day, he requires the Saturday for preparation, and the Monday for rest and recreation. It is requested, therefore, that on these days he be allowed exemption from calls, except in cases of sickness and death. To these calls he will promptly respond at any hour of the day or night.

3. It is also requested that all cases of sickness where his presence is desired be reported to him without delay, by letter or otherwise. Some people who send for a doctor never think of sending for a minister, but complain if he is not immediately in attendance. How is it possible for a pastor to be aware of every case of sickness in his congregation, if not apprised of the fact?

4. It is earnestly requested that the members of our congregation abstain from Sabbath funerals, except in cases of necessity.

5. The Pastor of this Church will resolutely refuse to give certificates of character, or recommend to situations persons with whom he is not well acquainted. His own reputation and the good of society make this rule absolute.

6. Neither will he interest himself in behalf of those who apply to him without written testimonials from well known and reliable parties. The experience of the past demands the adoption and rigid observance of this rule.

7. Anonymous letters addressed to the Pastor always find a "quiet resting place" in the waste-paper basket, irrespective of their contents.



NAMES AND RESIDENCES OF SEAT-HOLDERS

—IN THE—

DOMINION CHURCH.

—O—

It was intended to give the names of the children in the several families represented, but as this would swell the list unduly, the project has been abandoned, and a private list has been prepared for the use of the Pastor.

NAME.	RESIDENCE.	NAME.	RESIDENCE.
Almand, George,	79 Albert.	Bradley, A. P.,	344 Maria.
Anderson, A.,	Rochesterville.	Bradshaw, Mrs J. W.,	324 Maria.
Anderson, D.,	58 George.	Brennan, H. H.,	141 Maria.
Anderson, Susie, Miss,	203 Slater.	Brennan, J. C.,	“ “
Anderson, Mrs S.,		Brethour, W.,	Stewarton, Ann-St.
Angus, George,	202 Nicholas.	Brown, James,	119 Arthur, Ashburn- ham Hill.
Annand, George,	Stewarton, McLeod- St., near Bank.	Brown, W. W.,	78½ Sparks.
Argue, J. W.,	Billings' Bridge.	Buck, A. C., Miss,	205 Albert.
Armstrong, Miss A.,	W. J. Topley's.	Burns, W. H.,	244 Slater.
Armstrong, Miss E.,	W. J. Topley's.	Burns, John,	246 Slater.
Atkinson, Mrs,	Albert.	Burpee, R. C.,	New Edinburgh.
Aust, Edwin,	385 Maria.	Burrows, Mrs, (joined Church in Ot- tawa, 1833.)	88 Kent-St.
Baldwin, A. H.,	117 Victoria Crescent.	Bush, John,	170 Sparks
Barry, Joseph,	152 Bank.	Butler, T. H.,	42 Water.
Bates, Fred,		Butler, R. J.,	“ “
Baxter, R. W.,	Elgin.	Calder, James,	143 Rideau.
Benedict, Miss Julia,		Campbell, C.,	
Bick, T. H.,	Mount Sherwood.	Campbell, W. J.,	508 Maria.
Binks, Thos.,	Cor. Bank and Lisgar	Campbell,	
Birkett, Thomas,	111 Metcalfe.	Carson, Mrs,	Wellington-St. West.
Birkett, Mrs Senr.,		Chisholm, A.,	Queen.
Bisbee, Mrs,	Queen.	Chubbuck, C. E. D.,	88 Kent.
Bishoprick, Mrs,	266 Maria.	Chubbuck, Amelia, Miss,	344 Maria.
Blake, Matthew,	Stewarton, McLeod.	Clark, Charles,	202 Queen.
Booth, R.,		Clark, Kate, Miss,	
Borbridge, William,	Sparks.	Cluff, Isaac,	109 Hugh.
Bourne, S.,	271 Albert.	Cluff, Ed.,	Cor. Maria and Hugh.
Boucher, J.,		Cluff, Thomas,	Biddy.
Bowles, W. C.,	258 Maria.		

NAME.	RESIDENCE.	NAME.	RESIDENCE.
Cluff, W. H.,	114 Slater.	Graham, R.,	New Edinburgh.
Coffin, Hon. Thomas,	62 Bank.	Grant, R. Mrs,	115 O'Connor.
Cole, A G.,	273 Albert.	Graves, F.,	84 Sparks.
Conn, Hugh,	6 Alice.	Griffith, F. M.,	109 Maria.
Cotnam, Lydia, Miss,	29 Gloucester.	Goodwin, Mary Mrs,	60 Metcalfe.
Cooper, R. W.,	253 Lisgar.		
Cowan, William,	141 Friel.	Hall, Edward,	214 Wellington.
Cox, George,	196 Maria.	Hardy, R.,	107 O'Connor.
Crozier, T. D.,	157 Maria.	Harvie, Mary Miss,	199 Albert.
Curry, Bella, Miss,	69 Vittoria.	Helmer, N.,	New Edinburgh.
Currier, T. W.,	83 Stewart	Henderson, Abraham,	20 John.
		Henderson, M. J.,	
Daniels, S.,	Windsor House, Metcalfe-St.	Henderson, Maggie,	
Daniels, Mrs J.,		Heney, Alex.,	31 York.
Danter, Lilly, Miss,	88 Slater.	Hick, R.,	178 Augusta.
Davidson, Andrew,	244 Slater.	Higman, T.,	
Davidson, Jane,	62 St. Andrew's.	Hill, Wm.,	152 Slater.
Dockstader, J.,		Holmes, Wm.,	New Edinburgh.
Dilts, Sylvester.		Howes, W. W.,	Cor. St Paul and Nicholas.
Doherty, Wm.,	Cor. Elgin and Lisgar.	Howell, Samuel,	75 Daly.
Donaldson, Daniel,	3 Elgin.	Hunter, W. J. Rev.,	105 Queen.
Dowler, J.,	36 Slater.	Hunter, Robert S.,	306 Nepean.
Duffy, Isaac S.,	111 O'Connor.	Hunton, Mrs, Thos.	114 Metcalfe.
Dunfield, H.,	324 Maria.	Hutton, M. Miss,	72 Concession.
Dwyre, J. H.,	Slater.		
		Irvine, Maria Miss,	231 Queen.
Eastcott, James,	177 Nepean.	Irwin, Robert T.,	306 Nepean.
Edey, Moses C.,	95 George.		
Eddy, E. B.,	Hull.	Jackson, John,	304 Queen
Evans, Capt.,	New Edinburgh.	James, Mrs,	264 Sparks.
Evans, H.,	Rare.	Jenkins, C. W.,	406 Slater.
Evans, M. A. Miss,	205 Queen.	Johnson, Mrs J.,	88 Kent.
Evans, Charles J.,	129 Hugh.	Jones, H. Mrs,	
Evans, J.,	227 Sparks.	Jones, Robert,	357 Lisgar.
Fee, S.,	Stewarton.	Kingston, William, M. A.,	Albert.
Finch, Henry,	592 Albert.	Kirby, Mrs,	Sparks.
Fleming, Alex.,	Cooper.		
Fleming, Andrew,	102 Queen.	Langford, Abraham,	34 Vittoria.
Foster, James,	68 Cooper.	Langford, J. H.,	441 Maria
Fowler, Stephen H.,	411 Maria	Langford, John,	69 Vittoria.
Fotheringham, John,	46 Queen West.	Langford, W. J.,	Wellington.
Fraser, R.,		Lawson, Mrs,	116 Bank.
		Learoyd, A. G.,	
Gallagher, R. E.,	Henry.	Lee, Thomas,	Sparks.
Grafton, W. H.,	98 Sparks.	LeSueur, Peter,	Kent.
Graham, Alex.,	236 Maria.	LeSueur, Charles,	

NAME.	RESIDENCE.	NAME.	RESIDENCE.
Lett, W. P.,	12 Dalhousie.	Parker, Mrs.	
Martin, D. A.,	Rochesterville, Pres- ton-St.	Parr, J. A.,	Rochesterville.
Mattice, J. E.,	191 Bank.	Parlow, E. D.,	191 Bay.
Moxom, E.,		Parlow, C.,	J. R. Stitt's.
May, Mrs.,	113 O'Connor.	Peden, A.,	148 Augusta.
McBeath, Miss,		Peeke, C. E.,	Stewarton, Archibald St
McCullough, James,	194 Wellington.	Pennock, John,	Rochesterville.
McCullough Robert,	" "	Pennock, Philemon, Mrs.,	236 Maria.
McFarlane, R.,	190 Albert.	Pennock, John C.,	Maria.
McGown, W.,	62 St Andrews.	Popham, William,	201 Bank.
McIntosh, J.		Pratt, A.,	Wellington.
McKechnie, A.		Pratt, James,	234 Maria.
McKinstry, Robert,	Chaudiere, 112 Queen.	Pratt, Isaiah,	346 Albert.
McElroy, Laura Miss,	126 O'Connor.	Pratt, William,	344 Albert.
McElroy, Fanny H. Miss,	126 O'Connor	Preston, W. T. R.,	Sparks.
McIlmoyle, Eliza Miss,	Rochesterville	Proctor, J. W.	New Edinburgh.
McIlmoyle, Adeline Miss	" "	Pyke. M. M.,	276 Albert.
Mead, William,	79 Albert.	Queale, William,	Wellington, West.
Mead, Ezra,		Rainsford, B. C.,	141 Maria.
Metcalf, Joseph,	126 O'Connor.	Rea, William,	337 Slater.
Merrill, Milton W.,	34 Duke Chau- diere	Reynolds, E. J.	
Merrill, Emma Miss,	28 Duke, Chau- diere.	Robertson, R.	Gloucester.
Mill, I. A.,	69 Albert.	Robins, Paul M.,	29 Gloucester.
Mills, A. K.,	231 Queen.	Rochester, James,	Rochesterville.
Mix, J. J.,	128 Queen, Chaudiere.	Rochester, John, M.P.,	Rochesterville
Mooney, R.,	18 Nicholas.	Rogers, Dr. A.,	cor Queen & O'Connor
Moore, R. W.		Rogers, James,	Deep Cut.
Moxley, W.,	1 Peter.	Rogers, George H.,	173 Sparks.
Moynes, J. C.,	63 O'Connor.	Routh, Charles,	236 Maria.
Murphy, John,	290 Bay.	Roulston, James,	206 Nepean.
Musgrove, J. M.,	60 O'Connor.	Ross, J. M.	
Neelin, Gregg,	18 Rideau.	Russell, W. F.,	153 O'Connor.
Neelin, Wm.,	Cummings' Bridge.	Salter, Harold,	88 Kent.
Nelson, T.		Scott, Albert,	287 Albert.
Newsome, Mrs.,	141 Maria.	Scott, C. S.,	cor. O'Connor and Cooper
Nowlon, H. W.,	157 Maria.	Selwyn, E. A.,	205 Albert.
Odell, H. C.,	158 Nicholas.	Schofield, John,	324 Maria.
Oliver, John,	36 Cathcart, Chaudiere.	Seybold, E.,	78 O'Connor.
Painter, T.,	201 Bank.	Shaver, W. H.,	125 Sparks.
Parker, R.,	256 Sparks.	Shaw, Dr. J. T.,	256 Maria.
		Shaw, Mrs.,	256 Maria.
		Shaw, Wm. J. E.,	256 Maria.
		Shaw, R. J.,	136 Queen.
		Shaw, L. M.,	Miss, 123 Bank.
		Shoolbred, William,	98 Sparks.

NAME	RESIDENCE.	NAME.	RESIDENCE.
Shields, Fanny, Miss.		Thompson, C., 136 Gloucester.	
Shields, Verbena, Miss.		Topley, W. J., cor. Queen & Metcal	
Skinner, Joseph, 203 Slater.		Topley, Miss, do	
Skinner, S., 104 O'Connor.		Turner, George, 162 Queen.	
Smithson, W. H., 72 Elgin.		Turner, Matilda, Miss, 214 Wellington	
Spence, A. T., Ashburnham Hill.			
Stainforth, G.		Vaux, Thomas, 77 Sparks.	
Stephen, R. W., 62 Bank.		Vincent, T., 49 Sparks.	
Stephens, W. D., 389 Maria.			
Stiff, T. R., 198 Bank.		Wallis, J. D., 329 Albert.	
Stiff, T. C.		Watson, R., 48 Bank.	
Storr, Edward, 271 Albert.		West, D., 228 Queen.	
Storr, Ira W., 277 Albert.		Wilkinson, Miss, 60 Metcalfe.	
Storr, Anson M., 252 Queen.		Williams, Mrs. E	
Stuttaford, A.		Williams, D. H., Township Nepean.	
Sullivan, W., Hull.		Williams, H. H., do	
Stratford, E., Mount Sherwood.		Williams, D. P., 122, Slater.	
		Williams, W. G., Stewarton.	
Tackaberry, I. B., 218 Maria.		Williams, Sarah, Miss, 124 Slater.	
Taylor, J. H., 66 O'Connor.		Williams, Robert, 94 Queen.	
Taylor, J. P., 359 Nepean.		Wood, E. B., 123 St. Paul.	
Taylor, Catharine, Mrs., 20 John.		Woodburn, A. S., 127 Maria.	
Teskey, Henry, 318 Cumberland.		Woodburn, T. M., 158 Gloucester.	
Titus, A., Sparks.		Woodland, Richard, 24 St. Paul.	

The above list represents thirteen hundred souls, including children. Besides these we have a floating congregation of five or six hundred. Doubtless the names of many who worship with us are omitted. If such persons desire to have their names placed on the Pastor's Visitation List, they will oblige by putting them on a slip of paper and handing them to the Ushers in the church. When families move from one section of the city they will greatly oblige by giving the street and number on a card, to one of the Ushers.





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